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November 1959

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PRESIDENTS MAUNEY AND FRY

agazine of United Lutheran Church Men

From Your Editor . . .

This month's cover features two presidents—Aubrey Mauney, new prexy of United Lutheran Church Men, and Dr. Franklin Clark Fry, chief executive of the United Lutheran Church in America and of the Lutheran World Federation. They posed together at South Bend, Indiana during last month's ULCM convention. Speaking for the entire ULCM constituency, we congratulate President Mauney on his election. And we thank President Fry for his stimulating appearance at our convention and wish him continuing Godspeed in his many heavy responsibilities in our church and the world. Read more about our convention and our new president in the pages of this month's LUTHERAN MEN.

We're a little late this month, and we apologize to our readers. Publication was deliberately delayed in order to give coverage to the important South Bend meeting. We trust that the delay proves worthwhile.

Your editor here expresses publicly his appreciation for the many kind comments being received concerning improvements in our magazine. We shall continue to raise standards of content and appearance in the best way we know how, striving always to deliver to your door a LUTHERAN MEN *which is helpful, informative and refreshing.* A word to would-be writers: *We want to hear from you, we want you to submit your articles, news and opinions. Please remember, however, that editing* LUTHERAN MEN *is a part-time job and we have no secretarial help to put things into shape. We are grateful when manuscripts are sent to us properly typed, double spaced, containing all the facts and with names and places spelled correctly. With such cooperation we can give the right coverage where coverage is due, stay on the upgrade and provide an increasingly better magazine for all. Thanks to all who help us every month!*

—G.T.

VEMBER 1959
L..40, No. 11

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Magazine of United Lutheran Church Men

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Report from South Bend

by HOWARD L. LOGAN

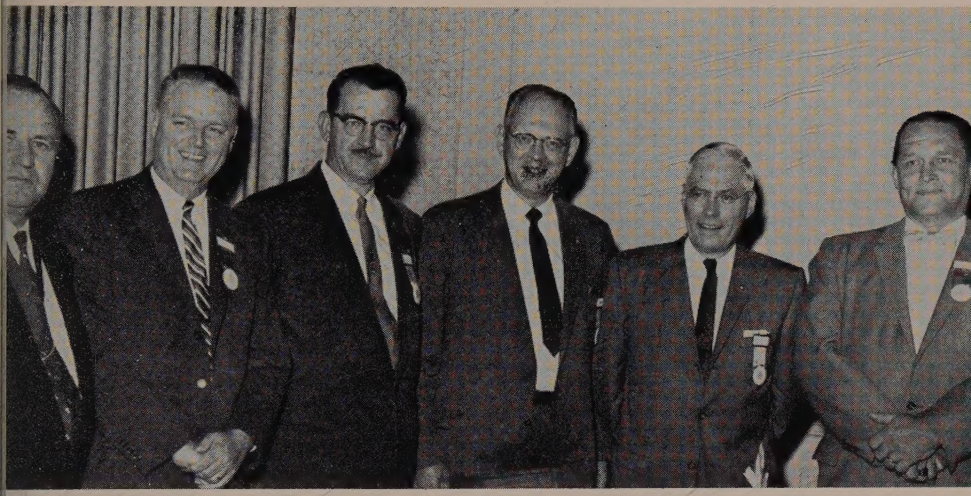
DR. FRANK EFIRD, pastor of St. John's Lutheran Church, Salisbury, N.C., has challenged United Lutheran Church Men to become a "dedicated minority" in the life of the church. Speaking to more than 400 delegates and visitors to the auxiliary's 22nd biennial convention at South Bend., Oct. 12-14, Dr. Efird reminded his listeners of the need for tackling some of the tough issues facing the church today.

Occasion for Dr. Efird's address was the fellowship banquet held on Tuesday evening, Oct. 13, at the Indiana Club. Alvin H. Schaediger, high school principal of Cliffside Park, N.J., acted as toastmaster. B. T. Bodie, retiring ULCM president of Columbia, S.C., was presented with a diamond studded past president's pin at the banquet.

The convention, whose sessions were held at Holy Trinity Lutheran Church, South Bend, was the first international meeting of a ULCA auxiliary to take place on its constituent Indiana Synod's territory. Attendance was highest for ULCM since its Atlanta, Ga. convention of 1954, with official registration at South Bend totaling 223 delegates and 103 visitors. Pastor of Holy Trinity is t Rev. Walter D. Oberholtzer and pre dent of the local ULCM unit is Pa Joers.

DR. EFIRD addresses South Bend Conv tion banquet. New Jersey's Al Schaedig at right, was toastmaster.

The convention theme "You Ha Been Called" was developed in most spiring style beginning Monday eveni by Dr. Clarence C. Stoughton, presid of Wittenberg University, Springfie



LCM OFFICERS for the next biennium are, left to right: Aubrey Mauney, president; H. Oetgen, first vice president; J. Russell Barley, second vice president; Earl Freese, ird vice president; Richard H. Snell, secretary; Eugene H. Kelchner, treasurer.

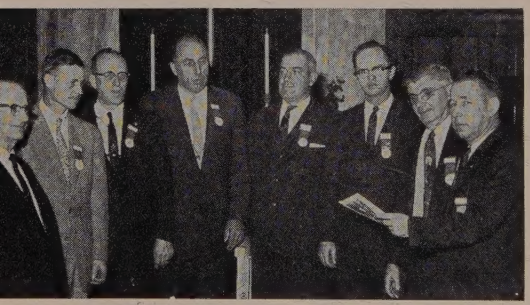
hio; Dr. Robert J. Marshall, Old Testa-ent professor at Chicago Lutheran Theo-gical Seminary, who served as conven-n chaplain; and Dr. Efird. Growing terest in the area of Christian social sponsibility and vocation on the part ULCM was underscored by the speak-s and chaplain. The role of the laity in e church was stated as being of ex-me importance, one speaker pointing t that "90 percent of the work of the urch is performed by laymen."

Dr. Franklin Clark Fry, president of e ULCA, was present to address the n on Tuesday morning. Using the estion and answer format for his pre-ntation, he was required to answer arly 75 questions put by delegates. sappointing to Dr. Fry was the fact at some two-thirds of these questions ncerned internal organizational prob-ns of the auxiliary. Much less interest med manifest in the worldwide mis-n of the church, current Lutheran rger proceedings, and the work of boards and agencies of the ULCA. Dr. Fry made two TV appearances in South Bend and reportedly made a significant impact on the solid Roman Catholic community.

A highlight of the conclave was the reception of four new state/synodical units into the international body. These groups had made formal application after a two-year period of recruiting. Received on Monday, they included the Pacific Southwest and Wartburg Synod ULCMs, and the Minnesota and Wisconsin State ULCM units. Representing them were Chet Mischke, Stevensville, Mich. (Wartburg); Bob Keown, Elkhorn, Wis.; and Chuck Britzius, St. Paul, Minn. Pacific Southwest was not officially represented. The churchwide men's auxiliary now has regional units in 26 synods.

ULCM never lacks candidates for its offices. This time elections were held for six offices and five memberships on the Executive Committee. Four of the officers were ineligible for reelection and four of

DR. FRY greets committee from South Bend. Left to right: Fred Anderson, Bob Umbaugh, Dr. Fry, Pete Miller.



RETIRING PRESIDENT BODIE, left, and executive secretary, Logan, right, welcome representatives of new state/synodical ULCM units from Wartburg Synod, Minnesota and Wisconsin.

the committee members could not succeed themselves. Elected to serve ULCM for the next two years were:

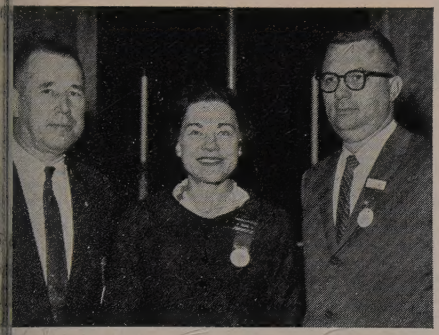
President: Aubrey Mauney, King's Mountain, N.C.
First Vice President: J. H. Oetgen, Atlanta, Ga.
Second Vice President: J. R. Barley, Beaver, Pa.
Third Vice President: Earl Freese, L.H.D., Rochester, N.Y.
Secretary: Richard H. Snell, West Reading, Pa.
Treasurer: Eugene H. Kelchner, Merchantville, N.J.

Members of Executive Committee
Marvin Barnett, Omaha, Neb.
Howard Herter, Waterloo, Ontario
Oscar Lingle, Harrisburg, Pa.
The Rev. Leeland C. Soker, D.D., Denver, Colo.
The Rev. Maynard C. Hallock, Pottsville, Pa.

Two breakfast events placed the sp light on ULCM's important areas of se ice: evangelism and boy scouting. ULC evangelism director J. H. Oetgen was charge of the Evangelism Breakfast Tu day morning at which the Rev. A. Trout of Mishawaka, Ind. led devoti and the Rev. J. Bruce Weaver, ULC evangelism director, spoke of the gr need in our church for a more dynam witness to the gospel. On Wednesday, breakfast stressed boy scout promoti Aubrey Mauney, ULCM scouting dir tor, presided; devotional leader was Rev. Paul Wasmund of Middle Villa N.Y.; speaker was the Rev. Hans W torson of St. Joseph, Mich., who is cha man of the National Lutheran Commit on Scouting.

The ULCM convention was attend by a number of important and inter ing guests who brought greetings fr other organizations. Unique messa were delivered from United Luthe Church Women by its executive secreta Miss Josephine Darmstaetter, and fr the Luther League of America by exe tive secretary, the Rev. F. Leslie Con Jr. From the General Department Men's Work of the National Council Churches, J. S. Patterson brought a st ulating address on "Men's Work America." Augustana Lutheran Chur men was represented by its execut director, Carl Jacobson of Rock Isla Ill.

Three study papers—on Program, nances, and Organization—were discu



CA AUXILIARIES' executive secretaries South Bend, left to right: Howard L. gan, ULCM; Miss Josephine Darmstaetter, CW; Dr. F. Leslie Conrad Jr., LLA.

by the delegates. Leaders were E. A. derson of Washington, Ill., Eugene Kelchner of Merchantville, N.J., and . Hans Treuenfels of Norwalk, Conn. e convention voted to have the find- s of these discussions duplicated and de available to all delegates.

The ULCMs of Central Pennsylvania, nisterium of Pennsylvania, and New rk & New England presented invita- ns for the 1961 convention to be held Harrisburg, Pa., Philadelphia, and ten Island, N.Y., respectively. The ecutive Committee made the decision accept the Staten Island invitation and et at Wagner College there in the nmer of 1961. Wagner is a ULCA lege located a five-cent ferryboat ride m Manhattan. The next convention l especially observe the 50th anniver- y of organized men's work in the CA. In light of current merger pro- dings, the 1961 session may be the convention of the men's auxiliary now constituted.

LUTHERAN MEN came in for unusual ntion at the South Bend convention. e Rev. Joseph B. Mohr of Brooklyn, Y., the magazine's former editor, was an honored guest and was presented with a special citation for devoted service to the auxiliary. A Statement of Editorial Purpose, as published in LUTHERAN MEN's October issue, was approved by the convention. The financial situation of the magazine was discussed, with the resulting vote to increase subscription rates for individual copies to $2.00 per year, the bulk rate to $1.50 per year. George Tamke of Selinsgrove, Pa., continues as editor.

One of the quickest actions taken at South Bend was adoption of the budgets for 1960 and 1961. The 1960 budget calls for contributions from the membership in the amount of $52,000, an increase of $7500 over 1959. In 1961 it is hoped that the membership will contribute $60,000. Again the budget provides for a second full-time staff member although thus far funds contributed have not been sufficient to finance an additional person. It is anticipated also that the approved budgets will provide funds for a new filmstrip on "Services Performed in the Church's Worship by Men and Boys."

Amendments to the ULCM By-laws were approved which make it necessary to have synods approve their auxiliary's requests for membership in ULCM. A new article setting forth conditions of employment of staff personnel was voted. An article on finances was amended so that apportionment is based on reported membership the year previous to that in which apportionment is assigned. A section concerning the executive secretary was eliminated as being cared for in a new and more complete article voted at South Bend. All these amendments are subject to the approval of the ULCA Executive Board.

Continued on page 26

From President Mauney

GREETINGS:

I dedicate myself to the task you have chosen me for and pray the guidance and strength that comes from your support and from God Almighty.

I have been hearing too much about what the church, the synodical president and the pastor can do for the men's auxiliary. The important thing is not what they can do for us. The important thing is what we can do as men of the church to serve our church, our synod president and our pastor.

Civic, social and recreational clubs may be good but they are not enough. If this is all that we as a group of men want, it is no wonder that we may not have the support of our pastor. If all that we want is to meet, eat and hear a distinguished outside speaker or entertainer, no wonder we do not have the support of our pastor.

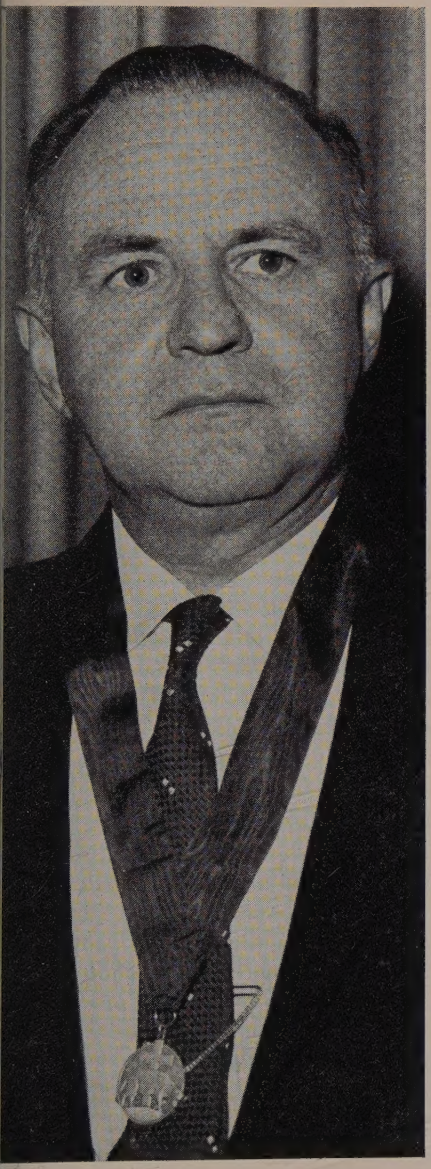
But if we organize to study, prepare ourselves, plan and execute projects to serve the church, then we will be wanted. We can as a group of men become so indispensable that we will be depended upon.

One synodical group years ago saw the need for funds to build new mission churches. They campaigned for funds and continued over the years to campaign for funds. Many new mission churches were built and are being built as a result of that service. The men had a project and, having a project of service to the church, their organizations grew until in that synod there are affiliated active men's groups in 80 per cent of the congregations.

And now they have built more churches than there are pastors and a new project is being undertaken: to recruit and support financially young men through college and the seminary to fill the pulpit and parish vacancies.

These may not be the projects for you, but there are many opportunities to serve our youth through Scouting and our Lord through good stewardship and enthusiastic evangelism. Let us dedicate ourselves anew to service.

AUBREY MAUNEY
President ULCM



LCM's new President Aubrey Mauney has long record of service to church, to men d to scouting. Here he wears the Lamb vard, highest Lutheran scouting award, hich he received in 1956.

New ULCM President Active Church Leader

Aubrey Mauney, newly-elected president of United Lutheran Church Men, has been a leader in men's and boys' work for his church for 35 years. Currently, besides holding the top executive spot for the international men's auxiliary, he is a member of the ULCA Board of Foreign Missions and vice chairman of National Lutheran Committee on Scouting.

Prior to his election he served as secretary and vice president of ULCM and its director of Scouting. He is also director of scouting for the N. C. Synod.

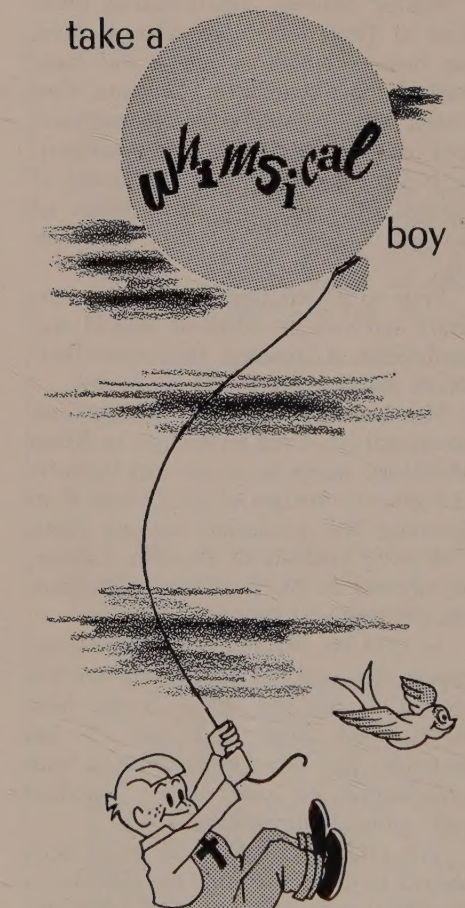
Mr. Mauney is a native North Carolinian and has lived all his life in Kings Mountain, where he is secretary-treasurer and general manager of the Carded Yarn Spinning Mill producing weaving yarns.

A 1922 graduate of Roanoke College, he received an M.A. in Economics from the University of North Carolina.

In 1924 Mr. Mauney first became scoutmaster of a local Boy Scout troop and was elected to his first office in the local Brotherhood. Since that time he has served in just about every office in both organizations on local, district, synodical and national-international levels.

The ULCM president has twice been abroad in the interests of the ULCA—as an official visitor to the 1952 LWF Assembly in Hannover, Germany and in 1953 on unofficial visits to the foreign mission fields in British Guiana and Argentina.

Back home in Kings Mountain Mr. Mauney is a member of St. Matthew's Lutheran Church, Dr. W. P. Gerberding, pastor. Mrs. Mauney is the former Katherine E. Shenk of Greensboro, N.C. They have two children, Mrs. Gordon Beaver of Columbia, S.C. and Gene Mauney of Burlington, N.C.



by JOSEPH INSLEE

Take a whimsical boy
One part myth,
One part all boy.
Add a pinch of fun
And fistfulls of childlike adventure
in the church world.
Stir furiously.
And you get Stewart the Stewar

SO GOES the recipe for a puckish litt character who six years ago was creat to help make stewardship real to o church's children. Considering the u usual ingredients that went into his ma ing and that keep him going strong than ever today, it doesn't seem stran that he hasn't aged a bit through the years. He's still the kid he's always be and he's still talking—and more effe tively all the time—to our church's ki through *Let's Go,* our ULCA's stewar ship paper for children.

Stewart, you see, is a special ULC spokesman to children—the fellow wh brings to them up-to-date news about t life and work of this big church of whi they are such an important part. His j is big—very, very big—and very impo tant. To help Christians of any age r spond intelligently to the church's nee and challenges, we must provide the with accurate, understandable inform tion about its life and work. Inform tion—kid style and appealingly present —is Stewart's stock in trade. His spec virtue has been his wonderful ability give youngsters a picture of the *who* life and work of the church and to do this in such a way that they can see ho

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Pastor Inslee is an editor and writer f the ULCA Board of Parish Education

ey are sharing in it and can take part it more fully. That's why our boys and ls respond to him so enthusiastically. the blurb on the most recent folder at tells about Stewart and *Let's Go* goes to put it:

Let Stewart simmer in the hearts of your kids, and you will reap children who know how to do Jesus' work of stewardship.

Letters that youngsters write to Stew- give abundant evidence of the vivid- ss with which the purposes and the rk of the church have been presented them through the pages of *Let's Go.* e church and its work have been made *al* to them. And they respond with all e wonderful, earnest understanding and thusiasm of which children are capable. For instance, as summer vacations were awing close one year, Stewart wondered ut loud" where he should go to spend vacation. The boys and girls who read *t's Go* were invited to help him decide. ey did! And the suggestions they of- ed tell of their conviction that both ewart and they themselves have one g concern which deserves first place in ir lives—"doing Jesus' work around e world." Here are a few of the many nples of their thinking—in letters and awings which were selected from dozens d dozens of letters and drawings for e in later issues of *Let's Go.*

Gail Griffin of the Bronx, New York, ote:

ar Stewart:
I think you should go to Germany on ur vacation and visit their churches.

Where did Gail learn about the needs the church in Germany? News about theran World Action and Lutheran World Relief appears in almost every single issue of *Let's Go*—either woven into a story or a puzzle or in a news photograph in a column called "News in Pictures." No reader of *Let's Go* can be in the dark about this worldwide ministry of our church to the church and people of other lands.

Rodney Dean Olson of Neola, Iowa, wrote:

Dear Stewart:
Go to Hong Kong and help hungry people.

How did Rodney find out about our church's work there and what it has been doing to meet the needs of countless refugees from the Chinese mainland? Again, *Let's Go* provided information—kid style—in stories, puzzles, and pictures; and Rodney knows that the church's ministry in Hong Kong is a ministry in which *he* is sharing.

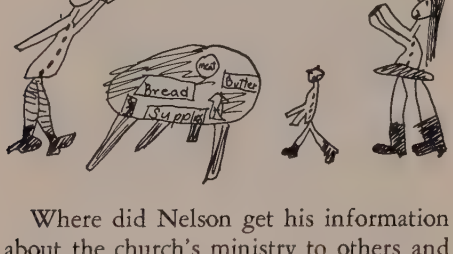
The youngsters know *how* to respond, too. They aren't content just to tell Stewart what *he* can do; they are busy joining their own efforts to his.

Nelson Heintzman wrote:

Dear Stewart:
I have a bank that I put money in for other lands. I put 24 cents in my bank. This week I will put in 3 cents. When I have enough money in my bank I will

put it in an envelope that is for other lands.

Maybe my money will help somebody like this:



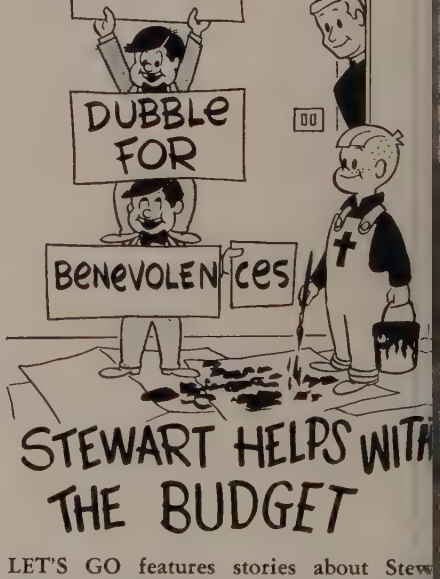
Where did Nelson get his information about the church's ministry to others and its needs for them? The same answer again—stories, puzzles, and news pictures in *Let's Go—and the concern of his own congregation for children's stewardship.*

Here, of course, is the crux of the matter. Our youngsters *will be* the stewards they *can* be when their congregations have a real concern for involving them as well as the adults in a total congregational program of stewardship. And that is the way it ought to be. One of the most significant steps in congregational stewardship that the ULCA ever has taken was when the Children's Stewardsh Program was brought into being as p and parcel of the congregation's to stewardship program. Now it isn't son thing to be added onto a congregatio program—it's a fundamental part of

November has become a tradition time for highlighting stewardship in c congregations. This November would a fine time to be sure that the Childre Stewardship Program—as a genuine p of the congregation's total stewardsh program—is made a part of the life your youngsters. They *are* members of t congregation; this will help them app ciate their membership. They want to

A Children's Stewardship Kit

is available free from either the *Department of Stewardship,* 231 Madison Avenue, New York 16, N. Y. or *The Board of Parish Education,* 2900 Queen Lane, Philadelphia 29, Pa. It tells how to put the Children's Stewardship Program into action in a congregation. It also includes samples of children's envelopes which may be used, samples of pledge cards for use by the children (yes!), and a sample copy of *Let's Go,* the children's stewardship paper which brings Stewart and his friends to children with news and information about the whole work of the whole church.



LET'S GO features stories about Stew the Steward and the kids of his gang in F tor Miller's church. The "double apporti ment" of '58 made sense to youngsters w Stewart got through telling them about Dick Ericson's inimitable cartoons illust Catherine Herzel's bouncy stories for yo ULCA readers.

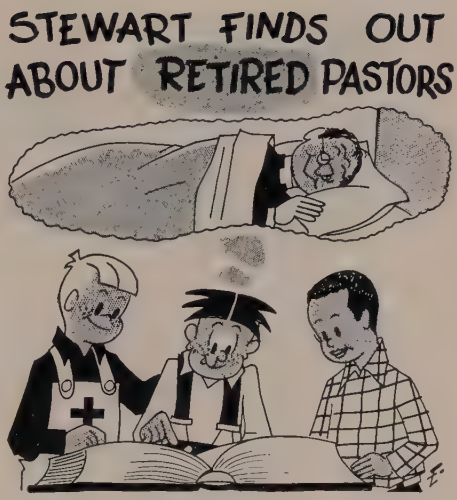
LET'S GO

is prepared by the Board of Parish Education of the United Lutheran Church in America in cooperation with the Lutheran Laymen's Movement for Stewardship, and published monthly except during July and August by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa. Subscription price, single copy, 50 cents a year; 2-24 to one address, 10 cents each per year.

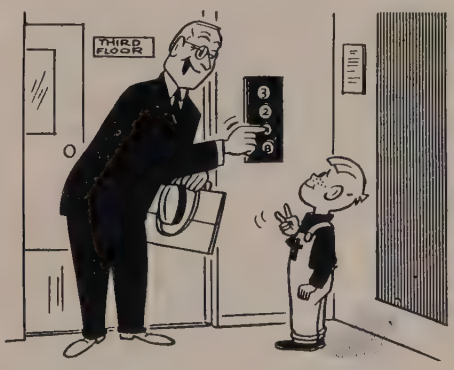
wards; this will help them to be the e stewards they can be. They want to ow about the life and work of their urch; Stewart the Steward and his sis-, Stella the Stewardess, and the rest of gang of youngsters who people *Let's* will help them understand the urch's purposes, the ministry through ich it serves and spreads the gospel home and abroad, and how they *themves* can pour into it their hopes, their thusiasm, their lives, and their gifts.

or Pretsch is a worker for the Board of American Missions. He is starting a new church in Brooklyn. He visits apartment houses like this one and talks to the kids and their families to come to church.

OTOS and squibs like this one in "News Pictures" in *Let's Go* highlight the ULCA's gram of social and home missions. The er also keeps the foreign mission pro- m of the church alive for youngsters all ough the year.



STEWART'S readers may know more about retired pastors than their parents do! Kid-style, they first had to clear up the fact that this retired pastor (Dr. Franklin Koch in this case—recognize him?) could hardly be sleeping at the terrific job he had taken on after his "retirement."



IN ONE story Stewart got trapped in the elevator at the Church House in New York with Dr. Earl Erb (Board of Foreign Missions). Being old buddies, it was a happy experience for them both. But it got rough when Dr. Henry Endress (Uncle Henry to many readers) took Stewart past his floor stop for the umteenth time. *Let's Go's* readers get to know our church's leaders as well as all its work.

MAN TO MAN

by LAWRENCE M. REESE

Man and His Money

HOW AND WHERE does the average man spend his income? Before you decide to stop reading, feeling that this is going to be a sermon on stewardship, let me assure you that my subject has more to do with "how and where" than with "how much" money is spent in daily living. No matter how you look at it, money is power. It gives men status and prestige. It does its part for happy family life, building better schools, enriching personal relationships, and offering countless personal satisfactions.

Some years of experience in the ministry have convinced me that the "how and where" of spending money is far more significant than "how much money one has to spend." So I ask again, "How and where do you spend your money?"

Obviously we have little choice concerning a large portion of our income. The necessities of life must be cared for. The rest of our money, however, goes for things and experiences which are in the non-necessity class. Consider now how many decisions are involved in the "how and where" of spending, whether it is a necessity or a luxury. We need housing but how much and what kind should we buy? We need transportation but what kind? We need food but how much? We need money for recreation, reading, hobbies, but what proportion of our income should be allotted for them?

Since this is not a column geared stewardship or budget, let me limit o consideration to certain observations garding items in a budget which are f quently overlooked. By seeing their s nificance, we might get a clue to t "how and where" of spending our mon It might also be a clue to the type Christian we are.

Postage

First of all, how much money do y spend for postage? To me, this is sy bolic. Postage includes the payment monthly bills, personal letters a Christmas cards. But postage also sugge letters to public officials, church leade and forgotten people in our culture. W writes to our senators and representati —people who desire to lobby, folks w have an axe to grind, or Christians w are eager to bear witness to their conv tions so that we can have a true rep sentative-type government?

Pet Projects

Secondly, how much money do y spend for a thrilling benevolence proje We know that it is true that it is m blessed to give than to receive. Unf tunately our giving is so structured, ev demanded by community custom and t hidden persuaders, that much of the j is taken out of spontaneous giving projects which need our money. Have y allotted $25 which furthered some ca

ry close to your heart? What a thrill is to be able to give without being ished into a subscription by the pro-oters and persuaders.

PTA

Do you spend your dollar or two for e local PTA? Recently much has been ritten about the trouble with the Amer-an educational system. Parents ought realize, however, that the system is ade up primarily of *their* children. here is something fine about teachers d principals who not only take care of r youngsters nine or ten months of the ar but are willing to give overtime in TA meetings. The dollar or two which e give to the PTA isn't going to buy ry much but it is symbolic of our in-rest in an organization which is essen-l in today's culture.

Travel

How much do you spend for travel? ew people and new places add to the mension of life. There is a lot in Amer-a to see and beyond America there are scinating countries which have much to fer to us personally and as a nation. ight it be more important to travel an to spend an equal amount of money gadgets? Listen to the traveler at the d of a wonderful journey. He tries to capture for his listener the beauty and e wonder of Yellowstone or Lake Louise. Obviously travel has broadened his interest, and notice the number of times the traveler refers to the interesting people he has met along the way.

Family Extra

Do you spend money for an annual big treat for the family? Some families have projects on an annual basis. Of course, it takes money. Yet what fun it is for the family to decide what the project will be, plan the project, and then follow through on plans which have been made. Might it be more significant to spend money for an annual family project than to stay at home and pay installments on material things?

Culture

How much money do you spend for "culture"? There are big worlds of music, drama, art, books—choose your own type. Why live in a small world when there is opportunity all around to participate in and be enriched by these worlds which add inspiration and zest to living.

Man to man, I'd like to see you sit down with your annual income before you and check back, asking, "How and where did I spend my money?" The suggestions above are simply ways of spending which have added zest to my life. Undoubtedly you have your own favorites. Sure, money is power but it's also fun. Why not let it enrich your life with projects you never thought of before?

Subscribe Now and Save

Subscription rates for LUTHERAN MEN will be increased effective January 1, 1960. This will be the first price increase in fourteen years. Individual subscriptions will be $2.00; bulk subscriptions, ten or more to one address, will be $1.50 each. Renew your subscription or order now before the rate increase.

NEWS of Men and their Activities

The Annual Fall Banquet of the *Minnesota State ULCM* was held Oct. 22 at St. Paul's Lutheran Church, Red Wing, Minn. Reports were heard on the Lake Camp, Laymen's Retreat, Boy Scouting and the King's Men Crusade. The Rev. George Lundquist, president of Northwest Synod, was the speaker. The Minnesota ULCM was accepted into membership in the church-wide auxiliary at the South Bend Convention.

The *Indiana Synod ULCM* met in Portland, Ind. and Paul Slavens of Lafayette, Ind. was elected president. Russ Barley, third vice president of ULCM, represented the church-wide auxiliary. Plans were made to divide the synodical unit into districts and a revised constitution was accepted.

* * *

Pacific Southwest Synod formed a men's auxiliary on Sept. 20 at Los Angeles and adopted a constitution. Officers were elected and installed by Synod President Tambert. Elected as the first president was Eugene Hoeftman of Grace Lutheran Church, Culver City. This synodical unit in approving the constitution agreed to membership in ULCM.

The *West Virginia ULCM* held its annual convention at Jackson's Mills, W. Va. on Oct. 31-Nov. 1. The program was in charge of President Fred Hegman of Wheeling.

The *North Carolina ULCM* will hol its annual convention on Tuesday, No 17 at St. Paul's Lutheran Church, Sali bury. J. J. Lentz of Sanford, president the state unit, will preside.

ULCM OF OHIO elected Kenneth E. He wager (left), St. Mark's, Fairborn, pre dent for the coming year. In the photo is congratulated by Richard H. Snell, We Reading, Pa., international secretary and ficial ULCM representative, and outgoi president, Don Scott. Also elected to offi were: Henry Klein, First English, Toled vice president; Eugene Ruehle, Trinity, Fin lay, secretary; Herman Bernhard, Trini Lakewood, treasurer; Pastor Paul E. Beche St. John's, Zanesville, executive board me ber. ULCMO convention was held Sept. at St. Mark's, Fairborn, Pastor John Meister.

—Leo Schwer

The Hartwick Conference ULCM of ıe *NY & NE Synod* held its annual re-eat at Mt. Tremper Lutheran Camp, It. Tremper, N.Y. This is a camp owned y the Augustana Church. President Paul)yste was in charge of the program. The Iew York Conference ULCM met at Ioly Trinity Lutheran Church, New York ity on Oct. 18.

The *Iowa ULCM* met at Redeemer Lu-ıeran Church on Oct. 11. Pastor Ray-ıond Tiemeyer represented the ULCM; Glenn Engle presided.

* * *

Dr. Richard H. Heindel, president of Wagner College, Staten Island, N.Y., has een appointed a member of the Advis-ry Committee on Language Develop-ıent by L. G. Derthick, U.S. Commis-ioner of Education. The program pro-ides the Office of Education opportunity) improve the status of language instruc-on in the United States.

Dr. Heindel became head of Wagner 1958, bringing with him a background a government official, teacher and aca-emic administrator. He is also currently member of the executive committee of ıe U.S. National Commission for NESCO and is chairman of the com-ıission's committee on citizen consul-ıtions.

* * *

Clarence L. Neun, president of NY & E Synod ULCM, on Sept. 13 presented charter to the ULCM of Immanuel, taten Island, N.Y. Officers installed ere: Walter Rohrig, president; Harry . Blazier, vice president; Clifford J. loore, secretary; Martin Locus, treas-er.

On Sept. 18 Neun appeared at Re-eemer, Binghamton, N.Y., to deliver ıe main address and present a charter to the newly formed ULCM of Our Savior, Endwell, N.Y.

* * *

The 37th annual convention of *Pittsburgh Synod ULCM* was held Sept. 18-19 at Camp Lutherlyn on a theme of "Full-Time Christian Service."

The opening rally was addressed by A. Earl Hopper, a layman from the East Conference and a member of St. John's, Ford

41st ANNUAL convention of Illinois Synod ULCM was held Sept. 19 at Reen Memorial Church, St. Louis, Mo., Pastor William E. Lesher. Banquet speaker, above, left, was the Hon. Joseph D. Lohman, past Sheriff of Cook County and currently Secretary of State of Illinois, who posed here with Illinois Synod ULCM president Clifford C. Cavanagh, Chicago.

All officers were unanimously reelected, including the president; senior vice president, Eugene Gildermaster, Washington, Ill.; secretary, Harold Boos, Chicago; treasurer, Jasper Berhenke, Lena, Ill. Installation of officers was conducted by Pastor Ralph E. Eckard, Trinity, Kirkwood, Mo., who is Southern Conference president. An Honorary Life Membership was presented to Illinois Synod ULCM pastoral adviser Pastor Luther Y. Seibert.

Special guests at the convention were Dr. A. Howard Weeg, president of the synod, and Pastor Lester M. Utz, Wichita, Kan., a ULCM Executive Committee member.

—Marvin B. Hildbold

City, Pa. Mr. Hopper's subject was "The Church Is Our Business."

At the business session the convention voted to underwrite the purchase of new Service Book and Hymnals for the Chapel at Thiel College, Greenville, at an estimated cost of $1200. The delegates also voted to pay our apportionment for the Fourth quarter of the year (October, November and December) 1959, to the international organization and so come under the 100 percent class in payments.

Greetings from ULCM of the ULCA were brought by J. Russell Barley, third vice president of the international organization. Chaplain for the convention was Pastor H. Edmund Pfeifer, Trinity, Ellwood City.

The Saturday afternoon session was particularly educational and inspiring. The two main speakers were Dean Flack of the Hamma Divinity School and Dr. Richard C. Klick, pastor of St. Paul's, Allentown, Pa. Dr. Flack spoke on "A theology for laymen in their responsibility for full-time Christian service enlistment." Pastor Klick's subject was "How to recognize and influence potential candidates for full-time Christian service—the ministry and other fields." Both speakers answered questions from the floor of the convention; these questions in their quality and quantity showed the interest of the men present. In the evening the whole subject was wrapped up in a fine address by Pastor William H. Pfeifer Jr., First Church, Greensburg.

The following officers were elected: Lysle P. Shaffer, Beaver (serving out second year of two-year term as president; Nevin S. Snyder, Gibsonia, first vice president; H. Wesley Henry, Jeannette, second vice president; William E. Pfister, Erie, third vice president; Milford H. Van Cleve, Pittsburgh, secretary; George E. Blankenbuehler, Monongahela, treasurer; Julian R. V. Johnson, Pittsburgh, statistical secretary; Elmer E. McClimonds, New Castle, and Henry Vander Glenshaw, members-at-large on the executive committee.

—Milford Van Cleve

Truly I'd serve Thee—

by clothing them

through

WORLD RELIEF

15th and Elm Streets • Easton, Pa.

Views from Headquarters

HOWARD L. LOGAN, *Executive Secretary*
231 Madison Ave., New York 16, N. Y.

I DO NOT SUGGEST more organizations or the church! There must be a reason o organize! I have always insisted that ou must have a purpose for organizing ULCM unit.

I recall many conversations with a ynod leader about the inherent value of rganizing the men. He felt that informed nen would be active men. This could e one real reason to organize, namely to nform and activate. Some of us have had part in the development of institutions uch as a home for the aged, a seminary, camp. The support of these institutions n themselves is reason for organizing he men.

One of the disturbing factors we might onsider is the over-burdening of our pas-ors with responsibilities for which they re not prepared professionally. My sug-estion is that pastors, through an infor-nal training program for men, can elim-nate some of their tasks. A ULCM unit night significantly assist in such a pro-ram of providing our pastors with men n each congregation who can serve as scrow clerks, building superintendents, ecruiters for church vocations, financial fficers, leaders in Christian education.

To these we could add purposes of un-ergirding the programs of stewardship, vangelism, inner mission, education and thers. All these have to do largely with he routine and all-too-often-suggested urposes of a church auxiliary. I want to speak about other purposes for organizing our men, which in my view transcend any of those mentioned thus far. Before making these suggestions, some elaboration is necessary. I want to speak about the church and the purpose of the church. More than this, I want to speak about the laity which is the church.

The historical development of the word "laity" would show that the laity are "the people of God." And one might suggest that perhaps a better word could be used in the church than "lay" for the reason that in other fields it applies to one uninformed or ignorant in a certain field. Most of us would be "laymen" in the field of medicine or law—not necessarily in the field of Christianity. We have to remember that the expansion of the faith and of the church in the first centuries happened mainly through the witness of the ordinary membership, that is, the laity, by their word and way of life. The Reformation movements, both in England and Germany, were mainly movements of the laity. Because of important names like Luther and Calvin, the role of the laity is obscured. In one of Calvin's letters he states, "I have never been anything else than an ordinary layman . . ." This was prior to his ordination.

We have gotten away from the biblical concept of the whole church as "laos" (laity) and as "royal priesthood." The

church has become a vast body of worship, instruction, piety and activity consisting of two distinguished bodies, clergy and laity, in which leadership reposes in the clergy. This may be a carry-over from the old Graeco-Roman society where the magistrate was "Kleros" and the people were "laos." It is from here that the word "clergy" stems. The development of the Holy Communion as the center of Christian worship also helped in this duality. Those with the office administered the means of Grace and the bulk of believers, the "laos," were the recipients of the means of Grace.

What is the church then? Can't we say it's a "community expecting the Kingdom of God"? The church didn't enter the world as an institution—"it became an institution." The church does not exist primarily on behalf of itself, but rather on behalf of the world. Unfortunately, it seems to me the church has become church-centered—self-centered. Interest in the world is at best a side issue. The burning concern for the world which fills the Bible, which is the impelling power behind the whole history of God's self disclosure in Christ Jesus is not the "normal" attitude of the "normal" churches or of its "normal" members.

Scripture points up this concern: John 3:16, "God so loved the *world . . .*" In the Lord's Prayer, "Thy will be done on *earth . . .*" In Simeon's hymn (Luke 2: 29-32) "for mine eyes have seen thy saving power which thou hast prepared before the *face of all people . . .*" And Paul's well known words in 2 Corinthians, "for in Christ God *reconciled the world unto himself.*"

If this be true—that the church is the church only if it possesses a concern for the world—how is this concern expressed? Why, of course, through the people of God—the "laos" or laity. An why the laity? Because "they" are in th world. This is not to say the clergy a divorced from the world. But we mu admit that the clergy could never ad quately stretch their concern for th world, if only because of their sma numbers. One could almost say that th true nature of the church is *missions* an *ministry*. If not the true nature, then the two aspects belong to the church breathing to the human body.

The Church is Mission! This is mo than saying the church has a *missio* "The Church is mission implies that is in all times and places the world-wi and local-near embrace of the world, and to which it is sent" (Kraemer). the missionary expansion of the chur were simply the fulfilling of an oblig tion, then mission would be only a *ma* on the church rather than its very *essen* The Mission of the Church implies th sending of people into the world. T church is the community of the "sen as well as the community of the witness The church is the launching pad whi thrusts Christians into the world to w ness.

Here then is a real reason for men organize men anywhere, namely strengthen each other in the realizati that the people of God, the "laos," t church is sent to and into the world. Th fact is not now accepted by many of u We see the church as an institution 3rd and Main with a program for thc who come to its doors. Few of us s the church as a community of Chri "sent" people to the world in which w live. We have become so involved in t "self-centered" church that we have n become the leaven, the salt of the ear that Christ intended we should.

U. S. Representative Coad of Iowa,

inister of the Disciples of Christ, writ-
g in *Christian Century* tells us, "minis-
rs and laymen of local churches are
enerally not in touch with public issues.
hey seem to fear politics; ministers fol-
w—they do not lead. . . . In a pastorate
man can duck a hot public issue; in
ongress he has to face it and commit
is future to what he thinks is right."
ep. Coad could have said this about
hristian laymen too. We are not in touch
ith the world because we haven't taken
riously the fact of His sending *us* into
e world.

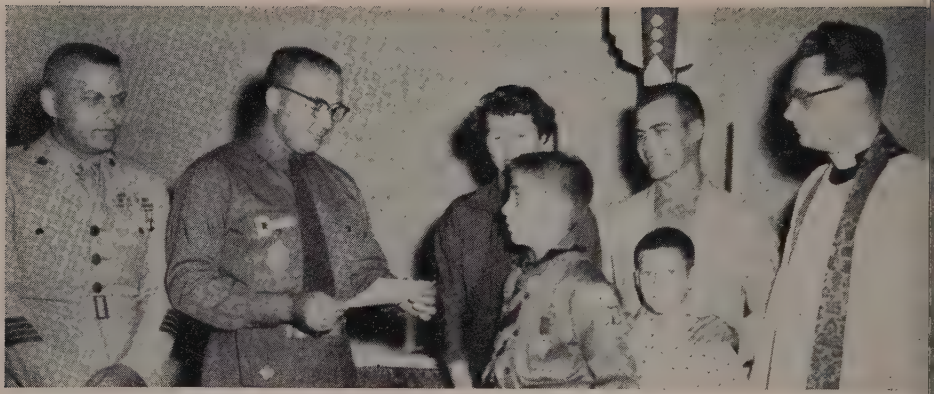
Not only is the church "mission," but
e church is also "ministry." We are not
inking in terms of the professional
inistry of the church. Rather, we think
terms of the word "diakonia" or an-
her word might be "servantship." A
usic law for the life of a Christian and
a Christian congregation is expressed
Peter's First Epistle 4:10: "You must
rve one another, each with the talent he
s received as efficient stewards of God's
ried grace" (Moffat). Listen to Elton
rueblood, "Every Christian is a minis-
r. There is a ministry of bankers, house-
ives, skilled workers, doctors and of all
her honorable occupations. All Chris-
ns are ministers called to a ministry."
e err when we call the whole body of
fice-bearers in the church, the ministry.
his does not square with the truth that
l Christians are ministers. We must re-
phasize the role of the church as "min-
ry" and the fact that the ministry and
ity are both aspects of the same
liakonia" or servantship. In Matthew
):28 we read, "Just as the Son of Man
s not come to be served, but to *serve.*"
e must learn to serve people without
y thought of a "return" for the insti-
tional church. They may never come to
e church, but still must be served.

The church is, therefore, "Mission"—the Christ "sent" people of God to and into the world. And the church is "ministry"—the servants of Christ in the world; serving him through serving others. All members have been sealed in baptism with the "diaconal" seal. This includes the laity as well as the clergy. *Here then, is a significant reason to organize the men of the church, namely that* they be brought to see their right responsibility as servants of Christ to serve in the world of work where they spend so much of their time. It is in the offices, shops, factories, stores where the great battles of faith are being fought. It is here where the witnessing community will proclaim the message and serve people. It must be in the leisure and working hours of life where the church meets the world. It is to this understanding of the church that I call you. You are the church! If the church fails to be sent by Christ to and into the world, it is because you and I will not accept the commission. You are the church! If the church fails to be the servant in and to the world, then it is because we fail to serve as Christ desires us. Here are king-sized purposes for organizing the manpower of your synod.

Only Possible World

We are not living in the best of all possible worlds, as the Pollyannas insist, but we are living in the only possible world. And, so long as there is even one Washington or one Lincoln in a century, we have more cause for rejoicing at God's goodness than for reviling man's imperfection.

—*Sidney J. Harris*



JAMES LAUMANN, first class scout at Our Savior, Jacksonville, N.C. recently received the Pro Deo et Patria award. From the left, surrounding the winner: ActGySgt Fred Gebers, local ULCM president; Captain Leslie Day, Troop 370 scoutmaster; Mrs. John Laumann, mother of James; the father ActMSgt John Laumann; Charles Laumann, youngest brother; Pastor T. C. Plexico. The Laumanns are recently of Camp Lejeune, now of Cherry Point, N.C. Award was the first to be given at Our Savior.

SCOUTING

by GEORGE A. EICHLER

Provide for Space and Equipment

When a church is erecting a new building or remodeling an old one, it should make a sharp appraisal of its program for children and young people. This is often a neglected area in Christian education. The needs of all groups should be taken into consideration. Scouting and other agency programs should be construed as a part of the church's program and ought to be included in the planning for space and equipment.

It is not necessary to construct lavish quarters for the exclusive use of Scouting. Multiple use of rooms for a variety of youth activities is recommended. Exclusive use of rooms for a club program tends to separate it from the total youth program of the church. Furthermore, the need for economy in construction cost demands flexibility in the planning and allocation of space. Multiple use demands systematic scheduling of rooms. Regular meeting times should be established and respected.

When rooms are constructed for multiple use, special care should be taken to provide ample space for storing equipment between meetings. Many church buildings have inadequate storage space or what they have is inconvenient and not designed for the equipment needed

o carry on particular activities.

Storage cabinets and storage chests can e so constructed that they are attractive, unctional and in harmony with the par-icular room or the building as a whole. torage chests can also serve as seats. Cabinets can blend into the wall and be uite inconspicuous. If it is not possible o arrange for storage facilities in a par-icular room, such space should be avail-ble near the room. The Cub pack, Scout nit and Explorer post each should have heir own storage facilities.

NIQUE RETREAT for scouts was held or the eighth year in August at Lutheridge ssembly, Arden, N.C. Only known retreat onsored by a religious organization for oy Scouts in the U.S., it attracted 300 boys om 23 Lutheran-sponsored troops. While creation and camping are always featured, e emphasis is on Christ-centered scouting d the 12th Scout Law: "A Scout is Rever-nt." Retreat director for the annual event as Joe Bland of Asheville, assisted by A. Bowman of Lincolnton. ULCM's new esident, Aubrey Mauney of King's Moun-in, N.C., who was formerly director of outing, has been the guiding spirit of this nusual program.

Space and Facilities for the Cub Pack

In planning space and facilities for a Cub pack, there are some general requirements to be considered. The Cub pack meets once a month. (Weekly meetings of small group called Dens are held usually in the Den Mother's home). The monthly pack meeting brings together all pack members, their leaders, their parents and friends. Packs may number anywhere from 10 to 80 boys. Therefore, these meetings may involve 100 to 200 people.

A large room is needed for an effective pack meeting. It should have movable chairs and tables. This makes it possible for each den to have a display table and permits adults to be seated so they can watch the boys perform. A built-in stage or risers for a platform will add to the enjoyment of the program.

For a part of the pack meeting, the parents meet separately from the Cub Scouts. An adjacent room for the parents' message would be desirable. A related kitchenette would be a welcome facility for the serving of refreshments after the pack meeting.

As indicated before, there should be handy storage facilities available for pack meeting supplies and equipment. Note also the need for electric outlets as described in the following section.

Space and Facilities for Boy Scout Troops

Most Boy Scout troops range from 15 to 50 boys. They usually meet weekly in the evening. Activities at a troop meeting include business sessions of the troop, instruction sessions, ceremonies and vigorous physical games and contests. During a part of each meeting, the patrols (five to nine boys each) meet separately. Many meetings include some outdoor activities.

Following are some suggested specifications for troop meeting rooms:

1. Allow enough space for vigorous games and contests suitable to the number of boys involved. 24 x 40 feet is suggested. The ceiling height should be sufficient to allow for the handling of flags on a staff and for active games involving jumping or tossing objects. Avoid columns in the game or activity area.
2. Direct access to the out-of-doors is desirable. A related outdoor area lighted for evening games, contests and project sessions is useful.
3. There should be some open ground where firebuilding and cooking and pioneering projects can be carried out.
4. Alcoves, corners or separate rooms for patrol or committee meetings.
5. Storage space for records and program equipment, such as flags, balls, rope, game supplies, ceremony devices, camping gear, instructional tools, etc.
6. If possible a fireplace and storage space for wood.
7. Sturdy movable seats, enough tables for patrol and committee meetings and a leader's desk.
8. A floor that can "take it" and yet be easy on the boys. It should be possible to mark the floors for games and contests.
9. Electrical outlets for projectors, spotlights and ceremony devices, separated from the overall lighting. A center-of-the-floor convenience outlet is desirable for an artificial campfire when there is no fireplace.
10. Sound-conditioned indoor meeting area, or so located that boys do not disturb other meetings in the buildings.
11. Toilet facilities should be conveniently located. Entrances to the boys' and girls' restrooms should not immediately adjoin one another.

Space and Equipment for Explorer Posts

Explorer groups vary from five to 40 young men and may meet weekly, biweekly or monthly at their central meeting room. In most cases the meeting is a combination of business, discussion and activity projects.

A post that is engaged in special interest activities, such as photography, ham radio, aeronautics and many others will hold some of their meetings where technical facilities are available or arranged by their adviser and consultant.

In general, the space and facilities required for Explorer posts are similar to those outlined for Boy Scout troops.

Obviously, facilities for all groups should comply with normal building safety measures, such as more than one emergency exit, clearly marked and lighted; exit doors should swing out; fire extinguishers handy and ready.

The church today must do its utmost to bring many young people into the orbit of its influences and under the guidance of Christian leadership. A positive program with a variety of activities, strong youth leadership and adequate facilities to carry out the program will pay large dividends in the lives of children and young people. They will come to the church that gives evidence of an understanding of their needs and interests.

Selected from an article by the Rev. A. E. Iverson, Director of Protestant Relationships, BSA.

A Lutheran First

The Rev. J. M. Magens translated the Bible into the Creole language. He also translated into English 40 Danish sermons setting forth the Lutheran faith. These sermons were printed as the first English Lutheran book (of any size) in America. (1715)

Honorary Life Memberships

by PHARES G. BEER

NORMAN CLYMER, veteran and indefatigable men's work leader of Trinity Church, Quakertown, Pa., informs us that a regrettable error appeared in our listings in the March issue of LUTHERAN MEN. Elmer R. Stoner should have read Elmer R. Stover. Since the error was apparently made in the transmission of Mr. Stover's name to us, we have corrected our records. We are always eager to make such corrections and sincerely thank our friends who send them to us.

Mr. Clymer also informs us that Trinity Church Men has given upwards of a dozen Honorary Life Memberships to its members. This places Trinity Church among the leaders in this activity in the Ministerium of Pennsylvania.

We received 18 Honorary Life Memberships in August and September and 66 since July 1, or during the first quarter of our year. If the other quarters prove as fruitful as this one, we will receive 264 memberships for the year, far outstripping last year's banner total of 172 memberships. Will YOU help us achieve this goal?

These are the Honorary Life Memberships, by synods, granted during August and September:

Illinois
The Rev. Luther Y. Seibert, *Illinois Synod ULCM*

Maryland
Charles L. Bailey, *St. Paul's, Funktown*

New York & New England
George H. Meyer, *Imanuel, Staten Island, N.Y.*
Edwin E. Freeman, *New England Conference Brotherhood*

North Carolina
J. Allen Arndt, *Faith, Conover*

Ohio
Kenneth W. Garver, *Zion, St. Paris*
Donald Scott, *Ohio Synod ULCM*

Pennsylvania Ministerium
Earl C. Kahler, *St. John's, Leck Kill*
Carlton L. Heckman, S.T.M., *Ministerium of Pa. ULCM*

Pittsburgh
Mrs. John Gilbert Breakwell, *Central Conference*

Rocky Mountian
The Rev. Leeland C. Soker, D.D., *Rocky Mountain ULCM*

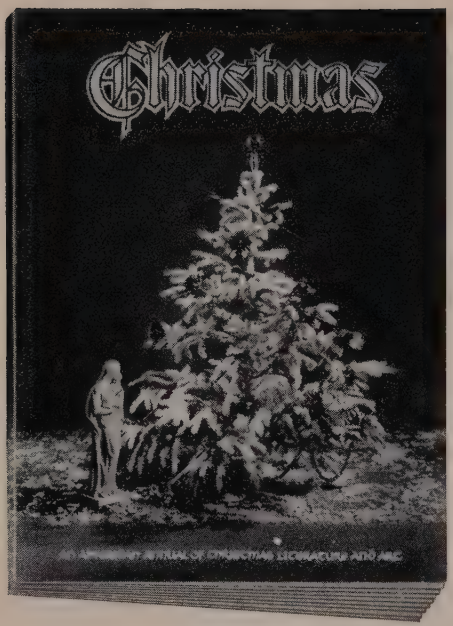
South Carolina
Mrs. Marie Blume Itter, *Resurrection, Columbia*
The Rev. D. Murray Shull Jr., *Newberry Conference ULCM*
J. H. Kinard, *Central Conference ULCM*
Henry P. Meetze, *Central Conference ULCM*
Dr. E. Olin Hentz, *Piedmont Conference ULCM*
Julius P. Barrineau, *Trinity, Georgetown*

Pacific
Marvin Johnson, *Pacific Synod ULCM*

Unique among the 18 memberships given in this period was that to Mrs. Marie Blume Itter, 3811 Capers Avenue, Columbia, S.C., who was honored by the ULCM of Resurrection Church, Columbia, for "long and faithful service as Sunday School teacher in the Nursery Department." It is always proper and fitting for our men to honor outstanding church workers whether they are members of the men's organization or not.

The total cash receipts from Honorary Life Memberships is $11,870 and from In Memoriams $2,240, for a total of $14,110.

May we ask all persons who remit Honorary Life Memberships please to fill out the application blanks in full, especially giving us the full name and address



A CHRISTMAS SETTING in full-color photography is used this year for the cover of CHRISTMAS, An American Annual of Christmas Literature and Art, Volume 29. The 68-page Annual is edited by Randolph E. Haugan and published by Augsburg Publishing House, Minneapolis, Minnesota. (Gift Edition, $1.50; Library Edition, $3.50.)

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of the person honored and carefully designating person, group or church honoring the individual. If it is a men's group please give us the correct name of the group so that it may be differentiated from the general church group bearing the same name. The chairman will eventually, after spending time and postage, get this information, but why not save the expenditure in time and effort for your chairman? Please write to the chairman for application blanks or any needed information.

Report from South Bend

. . . . *continued from page*

In the words of the host committee chairman, Robert Umbaugh, the South Bend convention was "the fulfillment of a dream of more than two years." Associated with Bob in arranging the successful convention were a number of Indiana ULCM leaders, including Pett Miller, F. W. Anderson and Paul Joers all of South Bend, who rendered outstanding service. The entire committee did an excellent job providing for all needs of the delegates and visitors.

ULCF Gifts Increase

Total gifts to the United Lutheran Church in America, through its 18-month old ULC Foundation, now amount to $163,000, Chester A. Myrom, executive director of the foundation, reports.

More than $41,000 was received from seven bequests in the past quarter, bringing the total number of gifts to 61. The foundation is now administering nearly $500,000 in bequests, Myrom announced.

The foundation has received its first gift under the tax-free life income plan—$15,000 in cash and marketable securities. Proceeds from their sale were invested in tax-exempt bonds.

The donor receives lifetime income and at his death the principal will be divided between the ULCA, Wagner College, and Wartburg Orphans Farm School, Mt. Vernon, N. Y.

NOTICE

Effective December 1, 1959 all applications for Honorary Life and In Memoriam Life Memberships should be sent to the New York office of ULCM.

Apportionment Receipts

UNITED LUTHERAN CHURCH MEN

January 1 - September 30, 1959

	Synod	1959 Quota	Paid 1959	Percentage	Paid Sept. 30 1958
	Canada	$ 524.00	$ 315.00	60	$ 354.00
	*Caribbean				10.00
	Central Pennsylvania	2,662.00	956.00	36	1,515.00
	Central States	2,676.00	1,466.00	55	1,822.00
:1	Florida	527.00	527.00	100%	556.00
	Georgia-Alabama	1,422.00	325.00	23	501.00
	*Icelandic				
	Illinois	2,072.00	1,079.31	50	850.00
:2	Indiana	524.00	524.00	100%	286.00
	Iowa	825.00	282.50	34	318.00
	*Kentucky-Tennessee				
	Maryland	3,444.00	1,575.00	45	1,634.00
	Michigan	828.00	247.55	30	215.00
	*Mississippi				
:3	New Jersey	482.00	500.00	103%	233.00
	New York & New England	3,089.00	1,281.67	41	1,496.00
	North Carolina	7,257.00	3,629.70	50	4,557.00
	*Northwest		25.00		
	*Nova Scotia				
	Ohio	896.00	795.00	89	452.00
	Pacific	534.00	128.00	24	176.00
	*Pacific Southwest		22.00		20.00
	Pennsylvania Ministerium	5,892.00	2,696.70	45	3,084.00
	Pittsburgh	3,657.00	2,742.75	75	2,557.00
	Rocky Mountain	209.00	166.69	79	57.00
	*Slovak Zion				
	South Carolina	3,373.00	661.89	19	1,680.00
	Texas & Louisiana	934.00	530.00	56	370.00
	Virginia	1,520.00	315.25	21	360.00
	*Wartburg		57.00		110.00
4	West Virginia	610.00	610.00	100%	331.00
	Western Canada	204.00	154.00	75	149.00
	Total	$44,161.00	$21,613.01	49%	$23,693.00

—No Synodical Unit

rcentage anticipated by October 1st—75%

ease report any errors to our New York office.

How Can I Get Closer to God?

THE QUESTION we ask ourselves this month is age-old. It is a question that has been asked by countless souls throughout the ages. I can well imagine that even Adam and Eve after their expulsion fro the Garden of Eden asked: "How can w get closer to God?" For it was wit Adam and Eve that the search for close

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St. John's, Clearfield, Pa.	6/4/59	St. John's, Saltsburg, Pa.	7/20/
St. John's, Belleville, Pa.	6/4/59	Immanuel, Staten Island, N.Y.	7/22/
Seventh Street, Lebanon, Pa.	6/4/59	Trinity, Harrisburg, Pa.	8/18/
St. Paul's, Newark, Ohio	6/4/59	Emmanuel, Scarborough, Ontario	8/19/
Trinity, Lewisburg, Ohio	6/18/59	St. Paul's, Collingswood, N.J.	8/26/
St. Clairsville, Osterburg, Pa.	6/23/59	St. Paul's, New Haven, W. Va.	9/9/
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Trinity, Topton, Pa.	6/23/59	Zion, The Dallas, Oregon	9/23/
Christ, Oley, Pa.	6/23/59	Holy Trinity, Northampton, Pa.	9/24/
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Unity, Manor, Pa.	7/1/59	Pearl Harbor, Honolulu, Hawaii	10/8/
St. John's, Auburn, Pa.	7/6/59	Christ, Wantagh, N.Y.	10/8/
Norwood Park, Chicago, Ill.	7/6/59	St. Peter's English, Chicago, Ill.	10/8/
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by A. C. SCHUMACHER

ellowship with God began.

As Diogenes of old with his lantern vent about looking for an honest man, so han has never ceased to look for ways hat would bring him closer to God.

How can I get closer to God? In the etting of natural man's thought percep- on the answers to this question usually ome in the form of man's effort to pla- ate God—to do something that will gain he favor of God. From time immemorial han has tried to get next to God—has ied to get an "in" with God. Pagan re- gions invariably are built on the concept f sacrifices to the gods.

The Indian mother who casts her child nto the Ganges River does so not out of ck of love for the child, but rather be- use she is afraid of the gods. By her t of sacrifice she is trying to get closer her god. The follower of Mohammed n his pilgrimage to Mecca endures suf- ring and privation with the hope of get- ng closer to Allah. For that matter the oman Catholic pilgrim on his way to a esignated shrine has as his objective oser fellowship with God.

These illustrations may sound some- hat exaggerated, but in essence they are it the manifestations of man's attempt get closer to God. The Pharisee of old lived by the principle of self-improvement to gain acceptance by God. His counterpart today is the person who believes that man becomes good by doing good. And we have a lot of persons within the fold of Christendom who devote themselves to so-called "good deeds" with the belief that by doing good they can get closer to God.

But let's examine our question more closely. "How can I get closer to God?" There seems to be something wrong with the question, doesn't there? "How can *I* get closer to God? In its present form the question seems to solicit the wrong kind of an answer. It places the burden of fellowship with God upon the *"I."* It seems to make *man* responsible for fellowship with God. Perhaps we should restate the question and ask: *"How can God get closer to me?"*

Christianity differs from other religions in the fundamental fact that in Christianity God comes to man. In God's dealing with man, God is constantly endeavoring to get closer to man. When man, because of sin, could not come to God, God took the initiative—"The Word became flesh and dwelt among us." God in the person of his son came in the likeness of men. We might say that in God's relationship to man God is the pursuer—man is the one who is pursued. The Bible is the account of God's endeavor to reach man for salvation. And in this endeavor God never gives up. It is still God's objective to get closer to man. If we would get closer to God we must think in terms of letting God get closer to us.

Consider the Apostle Paul. How zealously he, as Saul, sought to gain God's favor. With a holy zeal he set out to force himself into the fellowship of God by strict adherence to the Law. He was de-

---

Pastor Schumacher serves St. John's Lu- eran Church, Madison, Wis. This is the ter-Lutheran topic for December.

termined to lay claim to righteousness. In his letter to the Philippian Christians he writes: "Though I myself have reason for confidence in the flesh also. If any other man thinks he has reason for confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law a Pharisee, as to zeal a persecutor of the church, as to righteousness under the law blameless. But whatever gain I had, I counted as loss for the sake of Christ." (Phil. 3:4-7.) What he had considered as gain, actually was loss. All his "merit badges" didn't get him closer to God. Only when God in Christ Jesus encountered him on the way to Damascus did Saul become Paul—did he get closer to God. For it was on the way to Damascus that God in Christ Jesus "got through" to Paul.

Any attempt at superficiality in answering our question becomes dangerous. For the honest searcher this is a matter of life and death. If we would honestly seek to bridge the gulf between God and man we cannot dismiss the inquirer by saying: "Do the best you can; that's all God ca expect of you. Live as good a life as yo can and God will accept you!" No, w must get down to basic questions. W have to be theologians whether we wan to or not, for our question is a theologica question.

Dr. T. A. Kantonen in his book, *A Theology for Christian Stewardship* writes: "Man's quest for God gives wa to God's quest for man. The axiom of al natural religiosity, 'man must do some thing to make God his friend' is no inverted 'God does everything in Hi power to make man his friend.' Instead o saying 'Goodness is necessary for salva tion' we must now say, 'Salvation is nece sary for goodness.' "

Maybe we need to recall Luther's ex planation to Article III: "I believe tha I cannot by my own reason or strengt believe in Jesus Christ my Lord, or com to Him; but the Holy Ghost has calle me through the Gospel, enlightened m with His gifts, and sanctified and pre served me in the true faith; in like man ner as He calls, gathers, enlightens, an

THE INTER-LUTHERAN TOPIC FOR DECEMBER

Topic Aim: To assist the men to recognize the many ways God gets closer to them. (*Directions to the Leader appear at the conclusion.*)

Suggested Reading: Luther's Explanation of Article III of his Small Catechism

Suggested Hymns:

SBH - 403 Lord With Glowing Heart I'd Praise Thee
SBH - 408 Praise to the Lord, the Almighty
SBH - 419 O Saviour, Precious Saviour

Questions:

1. Does prayer bring us closer to God? How?
2. Can we come closer to God alone or in the company with others?
3. How does God come close to us?
4. In what places do I meet God?
5. Is God accessible, really?

(*You may wish to use the Bidding Prayer on page 236 of Service Book & Hymnal*)

anctifies the whole Christian Church on arth, and preserves it in union with esus Christ in the true faith; in which Christian Church He daily forgives bundantly all my sins, and the sins of ll believers; and at the last day will raise p me and all the dead, and will grant verlasting life to me and to all who be-eve in Christ. This is most certainly ue."

In an age where it requires books of ncyclopedic proportions to list man's ac-omplishments it is so easy to forget that n the realm of man's relationship with od man can accomplish nothing. Man ho is in the process of conquering space annot by his own reason or strength me to God. Human pride rebels at this, ut by faith we accept that which we can-ot otherwise comprehend. What man annot accomplish God has accomplished r man. God's entry into human history n his Son Jesus Christ makes it possible r God to come to each individual. God's nquest and defeat of sin in the re-emptive work of Jesus Christ makes it ossible for God to come to us in the per-n of the Holy Spirit.

The Christian church is the fellowship f those whom God has reached and con-nues to reach through the means of race, the Word and the Sacraments. hese are the only avenues through which e Holy Spirit can reach us to accomplish hat Jesus said to the Greeks who wanted see him: "And I, when I am lifted up om the earth, will draw all men to my-lf."

How can I get closer to God? Simply y letting God get closer to me. If I ould be reached by God I must be with-God's reach. God wants to draw me oser to himself; he has provided the ay. God comes to me through his Word. I would get closer to God then God's Word has to have a very prominent place in my life. The avenue of his Word must be kept open so that he can come to me.

As God comes to me through his Word he calls me to repentance—he calls me again and again to a receptiveness to God. In the Word made flesh (Jesus Christ) God seeks entrance into my life. "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me." (Revelation 3:20) It is repentance that allows God to come closer to me; it is through repentance that God draws me closer to himself. In repentance God leads me away from myself so that I will be drawn to him. Through repentance God surrounds me with his forgiveness of sins. He shepherds me out of sin's domain and continues to set me apart for himself. He leads me to realize that my baptism "signifies that the old Adam in me, together with all sins and evil lusts, should be drowned by daily sorrow and repentance and be put to death; and that the new man should daily come forth and rise to live before God in righteousness and holiness for ever." It is thus that God through his Word comes

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AUDIO-VISUAL AIDS

For use with the topic for December

by LESTER M. UTZ

"A CHILD'S IDEA OF GOD"

This is one of Helen Parkhurst's interview records—33 1/3 rpm LP. Produced by Alpark Educational Records, 40 E. 88th St., New York 28, it can be obtained from the producer.

Nine children are involved, representing various religious backgrounds. As they talk they share their conceptions of God and thus set forth an illuminating series of comments and viewpoints on the nature of God.

Even though this record was designed to be used with children it can serve a good purpose with adults.

"SHIELD OF FAITH"

This is a 50-minute motion picture in black & white. It was produced by Religion Films Ltd. and can be rented from United World Films or from the Methodist Publication House. The rental is $15.00.

From a true story comes this drama of a Welsh mining village pastor and his ministry to the community's spiritual needs in a time of mass tragedy, even though he is grief stricken over the death of his own son in the disaster. The story moves along at a dynamic pace and makes a strong impact on a man's faith. For instance, an 87-year old man conquers his fear of death; the skeptical schoolmaster—miraculously spared in the crash—gradually achieves a vital, rational faith; and a self-righteous church member develops a more understanding attitude toward those with honest doubts.

This is probably J. Arthur Rank's finest contribution to religious motion pictures.

"TEACHING ABOUT GOD IN THE HOME"

This 56-frame filmstrip in color or black & white, with script, was produced by Frank Lindhorst. It is available from Visual Educational Service, 409 Prospect St., New Haven, Conn., and may be rented or purchased.

A father relates the experiences he and his wife had in trying to make God real to their youngsters. At first supposing they were meeting the spiritual needs of the children by sending them regularly to church school, they eventually realize the necessity for considerable supplementation when their 8-year-old daughter raises some puzzling questions.

This filmstrip is most helpful to adults who have children in the home, or who are teachers of children.

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close to me and draws me closer to him self.

Surely this must make me realize tha I need to be attentive to God's Word an conversant in God's Word. The Bib must be an open book in my life. It is no enough that I should be in possession o a Bible—I must be possessed by my Bibl Daily I must allow God to come to m through his Word. This involves me i daily meditation, in family devotions, an in private devotions. It calls on me to b come a student of my Bible. For you se through his Word God comes to me. I would get closer to God I must let Go get closer to me.

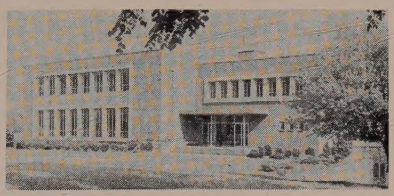
God comes to me in worship. There a people who "go to church" because the feel that it is the right thing to do fo "right" people—it is the expected of th respectable. And some have the notio that church attendance is one way in th direction of self-improvement. Church a tendance has little meaning apart fro worship and the study of God's Wor In worship God comes to me—comes us. Jesus tells me that where two or thr are gathered in his name there he is our midst. God comes to me in the fe lowship of believers as a congregatio gathers in worship. Where the Word

reached God comes to man in his persistent effort to draw man unto himself. I would be reached by God I must be within the reach of God. God reaches to the fellowship of believers gathered worship and draws me closer to himself.

God comes to me as I join other believers in the study of God's Word. In Luther's explanation of the Third Commandment he speaks of hearing and learning God's Word. Too many times church people have the notion that this learning is only for the "kids." But in recent years the church has given special attention to an emphasis on the study of God's Word for all ages. Adult Bible classes are reaching more adults, because and others who want to get closer to God are realizing that if we are sincere our search we must let God get closer us. And God comes to me through his Word. As I search the Scriptures God leads me and draws me into closer communion wtih himself.

God comes to me also through the sacraments. In Baptism God worked in me the forgiveness of sin, delivered me from death and from the power of the devil, and gave me everlasting life because I believed what his Word and promises declare. I am saved by faith. By faith in Jesus Christ I am justified before God. By faith I am an heir of eternal life, I am numbered among God's people in the eternal fellowship of believers. In baptism God came to me—he received me into himself. Through the Sacrament of the Altar God continues to come to me to answer the prayer which was prayed at my Baptism: "and we humbly beseech thee to defend and keep him in this grace, that he may never depart from thee, but may always live according to thy will, and finally receive the fullness of thy promise in thine eternal kingdom"—that I might continue in the nurture and admonition of the Word.

When I kneel at the altar to receive under the bread and wine the body and



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blood of Christ, God comes to me in
very special, intimate way to nourish m
faith so that I am drawn closer to him
so that my fellowship with him become
ever more real to me.

Again this accentuates my need to re
ceive the Lord's Supper often. If I woul
come closer to God I must let God com
close to me in the Sacrament of the Alta
I must believe the words of my Lord
"given and shed for you for the remissio
of sins." Communion does not wor
magic; it works a miracle because in Com
munion God comes to me with his pledg
of forgiveness and with his assurance c
his abiding presence in my life.

God comes to me through the means c
grace—the Word and the Sacrament
Through these avenues God would dra
me closer to himself. Insofar as the Wor
becomes flesh in my life can I ever ge
closer to God. Therefore, I must let Go
reach me through his divinely establishe
avenues. I must let God get through m
to accomplish his purposes in me. Wit
the Apostle Paul I must experience tha
newness of life so that I live, yet not
but Christ lives in me. If Christ lives i
me then my question is answered, and m
soul's desire is fulfilled.

I can get closer to God by letting Go
get closer to me.

Directions to the Leader

I would suggest a review of Luther's explanati
to Article III of the Apostles Creed, the Sacr
ment of Baptism, and the Sacrament of the Alta
Such a review provides an excellent setting for
presentation and discussion of the question, "Ho
can I get closer to God?"

I would further suggest that the leader begin
asking members in the audience the question: "Ho
can I get closer to God?" This will point up t
thinking on this question.

Finally I would suggest that after the oral pr
entation some of the answers received at the ope
ing be placed into proper focus, especially tho
which emphasized what man can do to get clos
to God. Perhaps recite together Luther's explan
tion to Article III of the Apostle's Creed to sh
that it is God who comes to man to draw m
unto himself.

no matter how you look at it

10

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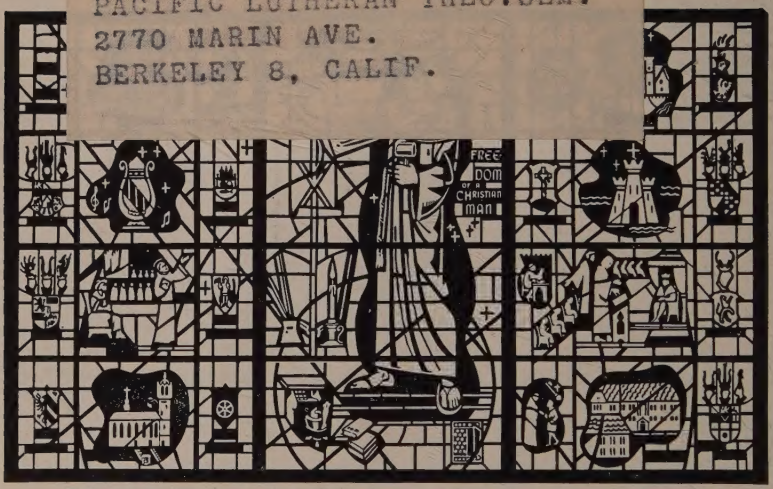

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